

The University of Chicago

THE TENDENCY TO WORD
REPETITION IN GREEK DRAMA

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVISION OF THE
HUMANITIES IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF GREEK LANGUAGE
AND LITERATURE

1932

By
MABEL KATE WHITESIDE

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INTRODUCTION

The subject of repetition in literature is not usually limited to the repetition of words only. The previous treatment of the subject has dealt with recurrences of phrases, lines and whole passages. Such repetitions in certain fields of Greek literature have been noted by many commentators. Aristotle refers to the epic characteristic of repeating whole lines and phrases. Several German monographs of the nineteenth century deal specifically with repetition in Homer.¹

Repetition in oratory may be regarded as a special case and due to causes not present in written literature. Mr. A. B. Cook, in his article "Unconscious Iterations" is of the opinion that repetition is not a necessary principle of oratory, but only a practical habit of orators which broke down, when the reader was considered. In justification, he cites Isocrates' apology, in which he blames the infirmities of age for parallelism between two speeches written thirty years apart.² Theon, the rhetorician, points out that Demosthenes varied his expression greatly.³ Aristotle approved of such variation.⁴ Quintilian condemned those fond of repetition.⁵ For the frequency with which Isaeus reiterates

¹G. Hermann, *de iteratis apud Homerum*, 1840 Opusc. VIII., 1-22. Christ, *der wiederholungen ähnlicher und gleicher Verse in der Ilias*, 1880. Lenz, *de versibus apud Homerum*, 1881.

²Class. Rev., XVI, p. 150.

³Walz, I, 145, ff., quoted by Cook l.c.

⁴Rhet. 3, 2, 141 3b.

⁵Inst. Or. 24, 29.

thoughts without change of words, see Blass.¹ Jebb ascribes oratorical iteration to the author's recognition of the principle that, if a thought has once been perfectly expressed, it has by that expression become a part of the world's wealth and beauty.² Cook doubts Jebb's statement, and thinks the Greeks did not carry their idealism that far. Oratory has certain kinships with the drama and a parallel study might be useful for comparisons with repetitions in drama. The orator, however, aimed at producing a special effect on a particular audience, and only secondarily, if at all, at producing a general effect on posterity.

In the field of dramatic literature Fr. Schroeder³ has a rather comprehensive study of phrase and line correspondences between different plays. His examples include all of the ordinary repeated phrases, such as the question τίς ἀντιπαῖ; Med. 364, Alc. 1083, as well as whole lines, as

ἄκοῦς, θῆσεῦ, τῆσδ' Ἀθηναίης λόγους

found in I.T. 1435 and Sup. 1183. He dismisses the subject of repetition of unusual words with the statement that these are due unquestionably to design, since their use could not escape the notice of either writer or hearer. He finds three classes of repetitions, due respectively to Consilium, Casus, and Fortuita Recordatio. But he does not divide his examples according to these categories. His lists are arranged play by play. Later, they are grouped under the following headings:

- I. Iteratio ad plures poetas pertinens.
- II. Iteratio intra unam eandemque fabulae.

The number of quotations given is very large (sescentes exemplis

¹Att. Ber. 11, 524, 530, 540; 111, 222.

²Attic Orators I, 1-70.

³Strassburg Publications, 1882, de iteratis apud tragicos Graecos.

illustrare possum), and almost entirely from Euripides.

Other dissertations quote the same examples for the most part. Rieck¹ gives many examples of imperatives and vocatives in juxtaposition "pauca cumulatione conspicua." He gives also a list of circumlocutions used to avoid repetitions. These also consist of ordinary words such as σχῆμα, δέμας, χρῆμα, σῶμα, ὄμμα, κῆρα. Boeckh² has twelve or more examples from Euripides. L. V. Sybel³ makes two categories: Repetitiones Consilio and Repetitiones sine Consilio. Under the first heading are grouped all repetitions for emphasis, rhetorical purposes, answers to questions, and repetitions in cognate usage. Under the second are (1) unimportant words in a new place, (2) unimportant words next to an emphatic word, (3) words used in a new sense. His collection is large and comprehensive, ranging from brief phrases, as Herac. 838 Herac. 1142 Phoen. 1149, to complete lines, as Med. 786 Med. 945, Hec. 279 Or. 66 I.T. 1449. His main theme is that Euripides, when at his best, avoids repetitions.

The article by A. B. Cook which has already been cited is the latest which deals with repetitions in Greek tragedy. Mr. Cook takes his examples mainly from repetitions of single words. He says that however short, "The merest tag bears witness to the psychological law." He assumes that in literature intended for the public at large, self repetitions as distinguished from self quotations are always subconscious and not deliberate. The original expression reappears in passages of the same general import or in similar descriptions. It may reappear in its entirety or

¹De proprietatibus quibusdam sermonis, Eur. Halle, 1887, p. 23, ff.

²G. Trag. Prin. pp. 247-269.

³De repetitionibus verborum in fabulis Euripidis, 1868.

only as a vague outline, according to the persistence of the first image in the author's mind. Strong vigorous expressions are not so apt to be repeated as commonplace ones. The former are impressed on the mind and excised as having been already used. But unemphatic words and phrases fall naturally into place, especially as expressing a recurrent idea. Mr. Cook's examples are, therefore, almost entirely of repetitions of ordinary words. These are all the more frequent in the metrical relationship in which they were used before. And sometimes, even the accidental use of a word or a phrase will suggest a recurrence of thought. He dismisses as conscious repeating for emphasis or because of the subject the repetitions found in Aristotle and in oratory. He finds unconscious iteration in colloquial and newspaper English as well as in English poetry and in Lucretius, Virgil, and Cicero. In the Greek drama, he cites about seventy-five examples, of which half are correspondences between different plays. Of the remainder which are repetitions within a play, fifteen are found in the Troiades, the rest about equally divided among the three dramatists. Of the Aeschylus examples, eight are taken from Eumenides and two from Septem. From Sophocles, four are from Antigone and one each from Trachiniae, Electra, and Oedipus Coloneus. Mr. Cook states that his list of correspondences between Troiades and Hecuba is supplementary to Schroeder's. More strictly speaking, it is complementary, for Schroeder assumes that all his examples are of conscious repetition, since they are almost entirely self quotations of whole phrases or whole lines previously used by the same character. Of these, fifteen are taken from Euripides, eight from Sophocles, and three from Aeschylus.

Notes to various editions of the plays of Aeschylus, Sophocles, and Euripides have smaller collections of repetitions.

Jebb's edition of Sophocles gives more than any other. Campbell in an introductory essay on the language of Sophocles, has a collection of examples of assonance both verbal and syllabic, of play on sound and meaning, and of what he terms mere tautology or repetition in the same sentence of the same or a cognate word. Most of the examples given by the editors are the usual repetitions of drama. They include reduplications of vocatives, words of emotion and degree, repetitions in refrain, repetitions of stereotyped phrases, and repetitions for emphasis and atmosphere. The nature of such words necessitates their repetition in nearly all plays.

The following is a study of a different kind of word repetition. It is designed to test for Greek Tragedy the theory that an author tends to repeat a word once used. The theory is best tested for a given author by a study of the repetitions which are not common to all plays. The examples given therefore are all of words which are found repeated in only one play and either not found or not found repeated with equal frequency in other plays by the same author.

There is a large number of such word repetitions. Some of them are words which are closely associated with the subject of the play. These are naturally not frequent in other plays. Others are words used in the expression of an idea which is frequent in the play in question. They recur with the recurrence of the idea. These words also are not frequent in other plays unless the idea is one often repeated. Repetitions of words associated with the subject or with a repeated idea in a play may be said to be required in that play.

In addition to these there are many repetitions unconnected with either the subject or a repeated idea. The second or any further occurrence of the word is found in the expression of an

idea different from the first. Sometimes also the word reappears in a changed meaning. Repetitions of this kind are not required in a play. The word itself seems to persist in the author's mind and to cause the repetition. Such repetitions may be said to be due to word persistence.

Word repetitions therefore may be listed under these two headings:

- I. Repetitions required by the subject or by an idea in the play.
- II. Repetitions due to word persistence.

Though the two divisions are not parallel, they are mutually exclusive since they make possible a division of repetitions into those that are required and those that are not.

Under these two headings the following pages contain a study of word repetitions in Aeschylus, Sophocles and Euripides with particular attention to the words of group II.

First there is a short comment of a very general nature on the two groups and the kind of words contained in each. (pp. 6-12 incl.)

This is followed by a table giving a sufficient number of examples of repeated words to show the position and manner of the recurrences within a given play. (pp. 12-18 incl.)

Lastly there is a detailed list arranged play by play of all the repeated words in the extant plays of the three authors which are included in the term word repetition as limited above. (pp. 19 to end)

The most conspicuous repetitions in almost every play are those due to the requirements of the subject or plot of the play itself. These are frequently unusual words repeated in that play only, and occurring rarely if at all in other plays. For emphasis or for clarity or for explanation to new arrivals on the stage the

facts may be given more than once in practically the same words each time. Such are the restatements in Ajax of the account of the violence done to the herds. The restatements are not necessarily dramatic nor in narrative form. The situation in Oedipus Coloneus is brought out by references throughout the play to the pitiful condition of Oedipus and Antigone, and later of Polyneices, as wanderers, exiles, and suppliants. Similarly in Prometheus comments on the treatment which the hero must undergo are made throughout the play. These comments call for the repeated use of words not required in other plays. Not all such restatements, however are marked by conspicuous repetitions. In Antigone the terms of the announcement forbidding burial to Polyneices are given three times. The words repeated, however, are with one or two exceptions found in Sophocles' other plays.

In certain plays there are repeated references to objects particularly associated with the subject of the play. If these things are named more than once the same words must be employed. The result is a large number of concrete nouns which occur only here and there in other plays. Such a play is Euripides' Cyclops with its constant references to utensils, articles of food, and to the habits of living practiced by the Cyclops. Another play requiring a specialized vocabulary is the Bacchae. Words referring to the emblems and symbols of the Bacchic worshipers naturally are not called for in other plays. Descriptive terms for the woods, forest, trees and hills are expected everywhere, but some half dozen are repeated only in the Bacchae. In the Ion also are many repeated words required by references to special objects rather than to restatements of conditions at the opening of the play.

In some plays repetitions are required for necessary emphasis on the facts brought out in the messenger's speech. For

example the concrete nouns used in the description of the imaginary chariot race in Sophocles' Electra are required by the plot of the play. Similar words are used in Euripides' Hippolytus in the messenger's narrative. In the Bacchae most of the words referred to above are used once more by the messenger in the account of the catastrophe.

Closely associated with these repetitions are those due to the recurrence of the ideas in the expression of which they were first used. The thought comes up for expression a second time, and naturally involves the use of the same word again. The thought thus requires the repetition. The idea may be one closely connected with the subject, or it may be one with no particular or necessary associations in that play. For example the idea of contempt for oracles as expressed in Oedipus Tyrannus by Jocasta (723 and 907) twice recalls the word $\mu\alpha\nu\tau\iota\kappa\acute{o}\varsigma$ already used (331 and 462) twice in more general statements. In expressing this same idea later Jocasta repeats the word $\epsilon\upsilon\tau\rho\acute{\epsilon}\nu\omega$ this time without $\mu\alpha\nu\tau\iota\kappa\acute{o}\varsigma$. These two repetitions are due to the fact that the idea of contempt for oracles is repeated in this play. In Oedipus Coloneus (271-953-959-1191) the idea of requital for evil is expressed four times by $\acute{\alpha}\nu\tau\iota\delta\omicron\rho\acute{\alpha}\nu$, a word found only twice elsewhere in Greek tragedy. In Prometheus (756-757-948-957) the idea of Zeus falling from power is expressed four times by $\epsilon\kappa\kappa\acute{\iota}\nu\tau\epsilon\iota\nu$. In the same play $\tau\omicron\kappa\mu\acute{\alpha}\nu$ (237-301-333-383-999) is used in expressions of the idea of daring in general though the idea starts with the daring of Prometheus.

Numerous examples similar to the above are contained in the lists of repetitions by the three authors, where repetitions due to recurrent ideas are given with comments showing the nature and in some instances the source of the idea. In general repetitions due to the recurrence of the idea are of a more general

meaning than those due entirely to the requirements of the subject.

By word persistence is meant the tendency of a word once used to remain in the background of the mind ready to recur in a different connection or even in a different sense from that in which it was first used. Its repetition is not dependent on the carrying power of an idea. The expression itself is fixed in the memory due to some force existing in the word, or in some of the circumstances of its first occurrence.

Words so repeated are frequently unimportant. Sometimes a colorless connective gets started in a play. Such is εἰς found four times in Medea (586, 699, 823, 945) and only twice elsewhere (And. 557; Ph. 1652) in Euripides. Another example is οὐκ three times in Oedipus Coloneus (77, 336, 1169) and only once elsewhere (Al. 1237). In the absence of any dramatic reason for the use of these words in one play more than in any other, the assumption is that the repetition is due to some left over impression from its former use. The same assumption applies to the recurrence of more important words. ἀπαῖς (O.T. 276, 644, 1291) is an important word which is repeated in a slightly altered sense. In 276 it means "on oath." In 644 it is used in its more usual sense of "accursed." In 1291 the word carries an added idea of being a curse to the house, as well as being "accursed." The word τροπή is repeated throughout the Oedipus Coloneus in the general meaning of "way of life," but not in the expression of the same ideas. In one passage particularly it is repeated in close succession in slightly altered meanings. In 330 it is used in an exclamatory phrase addressed to Oedipus and Antigone. In 338 it refers to the way of life of the Egyptians. In 352 it is used in an expression of Antigone's "concern" or "care" for her father. In periphrasis in 346 it is equivalent to "youth." At the end of the play it is

used of the hard "way of life" awaiting Antigone and Ismene. The rare compound ἐπικωλύειν (El. 283, 805), not found elsewhere in tragedy, recurs in such a different tone that it is practically a different meaning from that felt by the reader at the first occurrence.

Even among words most frequently repeated in association with the subject there is evidence that the word itself tends to reappear irrespective of its associations. Almost all the unusual words repeated in establishing the circumstances of the plot or in explaining a situation in a play are found to be used at least once in an entirely different connection. For example the word ἄγρα (Ajax 64, 93, 297, 407, 881) after specific references to the herds slaughtered by Ajax, is used in lyrics (881) of a fisherman's catch. μάστιξ Ajax (110, 242, 1254) occurs in two statements of the situation at the opening of the play. After a thousand it comes up again in a proverb of general application.

Many repeated words recur once in the same idea and again in a different association entirely. The latter may be after, before, or between the two occurrences of the same idea. For example κνίσειν Med. 555 and 568 used twice by Jason of the cause of Medea's wrath is then taken up by her and applied to herself (599). This however, coming as it does only thirty lines after Jason's impatient repetition, may be but an echo. In Orestes ἀγριοῦν is repeated identically from 226 of Orestes' appearance and two hundred lines later, 616, it is transferred to his mood. The number of occurrences need not be confined to three. In Medea, 102, 113, 147, 994, στυγρός; after three closely following references to Medea is transferred by the Chorus, 994, to Jason in the phrase στυγρόν θάνατον. In Cyclops the verb ὀδῶν refers to Bacchus' being carried off by robbers. In 98 and 139 Odysseus by use of

this word asks to be shown the way to food. The repeated idea is in these two.

The use of the adjective *πυκνός* in Phoenissae is an illustration of a word going back to its first idea after a digression. In 244, 1105 and 1165 it is used of "numbers of" shields. In intervening lines the idea is different, at 844 it means "many a" step; at 1151 "numbers" of divers. This is a very small change in application.

Frequently it is difficult to say which is more potent, the idea as an undercurrent or the persistence of the word itself. *συντιγνύειν* (Sup. 222 and 224) occurs twice in the idea of a wrong "joining" of two houses by marriage. In 1020 Evadne throws herself in the flaming pyre to "join" her husband. In the 800 intervening lines was the idea of marriage lost entirely or did it too persist in the mind with the word?

Determination of the cause of the frequency of any word or phrase is closely linked with the author's consciousness of repetitions. But in many cases we can be more certain of cause than of the degree of consciousness of the reappearance of a term already used. Where a word contributes to emphasis or to the completion of a rhetorical figure we are reasonably sure both of the cause and consciousness. In cases of repetition in connection with a recurrent idea the cause of the reappearance of the word is apparent, but it is impossible to say to what extent the author was conscious of the repetition of either word or idea. In the case of two occurrences of a word several hundred lines apart, and in different ideas, there was probably no consciousness of the repetition and the cause of the second appearance lies in unconsciousness of the fact that the word was used before.

In the annotated editions the commentators, if they take

note of them at all, explain repetitions, other than those used for rhetorical figures, and for emphasis, as due to carelessness, or to the fact that the ancients were less sensitive than moderns to the awkwardness of the repeated word. There seems to be a tendency and a natural one to class iterations which in the judgment of the critic contribute to heightening the emotional effect as conscious, and all others as unconscious. For instance Cook excludes from his list of "Unconscious Iterations" the thrice repeated ξένος in O.C. 562 following, as conscious, and calls attention to the four times repeated δοῦν in O.T. 399 following as subconscious "because this sort of thing is bad even for Sophocles."

Without pressing questions of consciousness or cause too far it is still possible to group repeated words in such a way as to indicate both in a general way. In the study of the associations of the repeated word lies the nearest approach to a solution of questions as to the author's consciousness and of the cause of unusual repetitions within a play.

The position of the repeated words with reference to each other, and to the divisions of the play in which they occur, and also the manner of reappearance may be seen in the following tabulation of a few examples from Sophocles illustrating these points. Similar examples occur in Aeschylus and Euripides.

Position with reference to each other

Within a line

κλανάτας, κλανάτας τις	O.C. 123
ἄντομαι, ἄντομαι	O.C. 243, 244 also 250
μισσῶντ' ἐμίσει	Al. 1134 also Al. 458, 818, 1335, 1345, 1347; Ant. 495; El. 357
μυρφας ὁ μυρρίος	O.C. 617 also O.C. 397, 49, 536, 1534; O.T. 1534; Tr. 1101; Ph. 1139, 1168

Within a few lines

μνηστικ	Al. 520, 523, 1269. Only here in Soph.
οἰκητός	O.C. 28, 39. Only here in Soph.
καταναεῖν	O.C. 1633, 1637 also 432. Only here in Soph.
αἰκία	El. 487, 511, 515 also O.C. 748
τείνειν	Ant. 711, 716 also 12, 600; Al. 1040; and Ph. 198, 831

Repeated after a long interval

ἀμπλάκειν	Ant. 554, 910, 1234
αἶθων	Al. 147, 221, 1088
ἀπειργεῖν	Al. 51, 70, 428, 954, 1280 also Ph. 1364
πολύμοχθος	O.C. 165, 1231
φαέννος	Al. 395, 856

Position with reference to the divisions of the play

Repetitions exclusively in lyric divisions

O.C. 243, 244, 250 ἄντομαι, ἄντομαι	Kommos
El. 487, 511, 515 αἰκία	all in same chorus
El. 125, 208 πρόδοτος	Kommos
El. 1054 πρόδοτος	Stasimon
Tr. 641, 853 ἀνάρσιος	not same chorus

In narrative

O.C. 271, 953, 959, 1191 ἀντιδράω	
O.C. 428, 770, 1296, 1330 ἐξωθέω	
Tr. 681, 768, 926, 931, 939, 1053, 1083 πλευρά	

All occurrences of these three words in long speeches not by the same person.

O.C. 449, 914, 926 κραινω	in long speeches
O.C. 296, 862	in single line parts

In both lyric and iambic lines in the same play

O.T. 171 lyric, 539 iambic	ἀλέξω
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O.T. 840, 849 lyric, 99, 1251 iambic ὁδοιπορέω

O.T. 208 lyric, 719, 1106, 1451 iambic ὄρος

Ant. 362 lyric, 79, 90, 92, 175 iambic ἀμήχανος

Ant. 588 lyric, 224 iambic δούσπνουσ

In Stichomythia

χέω O.C. 477, 478. Command and question

χοῶς χέασθαι

ἦ τοῖσδε κρώσσοις οἷς λέγεις χέω τάδε;

λύμη El. 1195, 1196. Question and answer

πότερα χερσὶν ἢ λύμη βίου;

καὶ χερσὶν καὶ λύμαισι

ἀτιμία El. 1035, 1036. Statement and denial

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας

ἀτιμίας μὲν / οὐ

The only use of these words in Sophocles

Stichomythia is a specialized form of discourse in which the repetition comes within a few lines, generally in the next line after the first use. It is largely by repetition that point and emphasis are given to its quick and sharply defined lines. The effectiveness of the repetition does not depend on any outstanding character of the word itself, but upon special devices for calling attention to its reappearance. Most cases of repetition in stichomythia are of ordinary words to which a peculiar emphasis is given by position, or by the use of a qualifying adjective or by particle designating the peculiar deflection of the word. Words more definitely associated with some scene or character in a particular play would be less flexible and less amenable to the methods of stichomythia. In stichomythic repetition, therefore, words of general occurrence come nearer to meeting the requirements of the dialogue. Words limited practically to one play are less frequently repeated

in stichomythia than their prominence in the play would lead one to expect.

Manner of Reappearance

Phrases

νεορράντῳ ξίφει Aj. 30 and 828. νεορράντῳ only in this play, ξίφος five times in this play.

ἐν τριπλαῖς ἀμαξίτοῖς O.T., 716, 730. Only here

μη' ἐ' ἀβουλίας πεσεῖν El. 398 ἀβουλία Only here and in Antigone 1242.

μηδ' ἀβουλία πεσεῖν El. 429

πηνοῖς ἰοῖς Ph. 166, 711

ανόρθωσαντ πόλιν O.T. 46, 51

σύμπαντι στρατῷ Ph. 1226, 1257, 1294 σύμπας is found six times in this play, twice in O.T., twice in O.C., and once in Aj.

A phrase repeated as a whole, though not associated with a significant word

τὸν σὸν O.T. 1193, 1194

ἀνθ' ὧν O.C. 953, 1295, 264, 275, 1060, 1489

αἰθήρ, ὦ Ζεῦ O.C. 1456, 1471

τὸ κοῖλον ἄργος O.C. 378, 1387

θάρσει παρέσται O.C. 305, 726

ἐκτὸς ἄτας Ant. 614, 625 in refrain

οὐδὲν ἔρπει Ant. 613, 618 in refrain

τὸ κλεινὸν Ἑλλάδος El. 681, 694

σαφ' ἴσθ' Ph. 122, 977, 980, 1296, 1421

Two or more particles are found repeated together

ἡ δὲ Aj. 172, 954. The only other occurrence of this combination in tragedy is in Persae 633.

ἦ κου Aj. 176, 382, 622, 850, 1008, 1229.

Found also in Trach. 846, 847 and in Ph. 1130

Compound word followed by simple

ἀπώσει	O.T. 234	ώθειν	241
κατακτεινείαν	O.T. 841	κτανον	844
κατεύχη	Aj. 393	εύχου	394
ἐξελευθεροστομεῖς	Aj. 1258	ἐλεύθερον	1260
ἐκκεκηρύχθαι	Ant. 27	κηρυξάντ'	32
προκειμένους	Ant. 481	κρίσεται	485
ἄρτίχριστον	Tr. 687	ἐχρίσα	689

Simple followed by compound

στείχουσιν	O.C. 312	προστείχουσα	320
πέψαντος	O.C. 1346	προέψας	1349
κηρύξαντ'	Ant. 32	προκηρύξαντα	34
ἐχριον	Tr. 675	προύχριον	695
βόσκω	Aj. 558	γηροβοσκός	570
στενάζειν	Aj. 982	ὑπεστέναζον	1001
ἐσβασεν	Aj. 1057	κατασβέσειε	1449
αἰσχύνοιμι	Aj. 1305	ἐπαισχύνει	1307
δρῶσι καὶ	El. 498	συνδρῶσι	498

Different compounds of the same root

προκηρύξαντα	Ant. 34	ἐκκεκηρύχθαι	Ant. 27	ἐκκεκήρυκται	203
καταρνεῖ	Ant. 442	ἀπαρνοῦμαι	Ant. 443		
θεογεννῆς	Ant. 834	θνητογενεῖς	Ant. 836		
ἀπευθύνοντα	Aj. 72	εὐθύνων	Aj. 542	παρσευθύνοντες	1069
συγκατέζευκται	Aj. 123	ἐγκαταζεύξας	Aj. 736		
ἄνεστέναζες	Aj. 930	ὑπεστέναζον	Aj. 1001		

Noun and verb

κωκυμάτων	Ant. 1206	ἀνακωκύσας	1227		
κήρυγμα	Ant. 8	κηρύξαντ'	32		
κήρυγματι	Ant. 161	κηρύξας	192		
κήρυγματι	Ant. 454	κηρύξας	447	κηρύξας	450

ἀπαπειλῶν	Ant. 752	ἀπειλή	753
θηρώμενον	Al. 2	θήραν	564
ἐρείπιοις	Al. 308	ἐρείφθεις	309
τεθηγμένη	Al. 584	θηγάνη	820
ἴχνη	Al. 6	ἰχνεύω	20
δειμα	Tr. 107	δειμαίνειν	89

Verb followed by abstract noun

προσαρχῶν	O.C. 72	ἄρχεσις	73
δυσσεβεῖν	Tr. 1245	δυσσέβεια	1246
ἡμαρτον	Tr. 483	ἡμαρτίαν	
εὔσεβεῖν	Ph. 1441	ηδσέβεια	1443

Altered sense

χειμῶνες	winters	Al. 671	χειμῶνες	storms	1143
συντρέχειν	accord	Tr. 295	ξυντρέχει	happen	880
ὄψεις	eyes	O.T. 1328	ὄψις	sight	1375
πιστώσομαι	secure good faith	O.C. 650	πιστωθεῖς	feel confident	1039
δύσπνους	breathless	Ant. 224		with fierce breath	588

Literal followed by figurative

ποιμναίς----	συνειπόμην	O.T. 1125
οὐ σοι τῷ βίῳ	ξυνέσπετο	O.T. 1523
αἰθῶνι	σιδῆρῳ	Aj. 147
ἄνερος	αἰθονος	Aj. 221
αἰθῶν	ὕβριστῆς	Aj. 1088

Figurative followed by literal

ἡ γνώμη πλανᾷ;	O.C. 316
δεῖ μεθ' ἡμῶν δύσμορος πλανωμένη	O.C. 347

The words in the lists are arranged roughly for each of the two divisions in the order of their frequency in the play. Repetitions required by the subject are given by lines only. Repe-

titions required by a recurrent idea follow immediately with usually no heading other than the words "Due to a recurrent idea." Occurrences in plays of all three dramatists are added after each word. Repetitions due to a recurrent idea are given with enough of the Greek to show that it is the idea that is repeated. In many cases comment showing the connection of this idea with the play is added. Comments of this nature are more frequent in the plays of Aeschylus than in those of Sophocles and Euripides.

Repetitions due to word persistence are given under Roman numeral II. The Greek is always given. An attempt is made to indicate changed meanings where these occur. In most cases the difference in the ideas of the several occurrences can be seen from the Greek.

The number of repetitions is very much larger for the plays of Aeschylus than for the other two. It is so large that words occurring but twice are listed at the end of each play as being comparatively unimportant. Words twice are put in with more frequent words in the lists from Sophocles and Euripides. Sophocles generally has more repetitions per play than Euripides, but the Bacchae contains more than any of the plays of Sophocles. Arguments based on numbers cannot be pressed too far as it was inevitable that differences in the bases of exclusion would creep in.

Proof of the existence of the tendency to word persistence lies in the fact that there are words in every play whose repetition is due to this fact alone.

II. SUPPLIANTS

Repetitions due to word persistence

Two unimportant words occurring in different ideas

εὐλόγως

47 Cho. ἐπώνυμιά δ' ἐπεκραίνετο μόσιμος αἰῶν εὐλόγως

252 King εὐλόγως ἐπώνυμον γένος Πελασγῶν

591 Cho. ἄν κελχοίμαν εὐλόγως

Aeschylus: Sept. 508; adjective in Pers. 830

Sophocles: Not found

Euripides:

λανθάνειν

714 Dan. εὖσημον γὰρ οὐ μελανθάνει

731 Dan. ἄλκις λαθέσθαι τῆσδε

988 Dan. θανῶν λάθοιμι

Aeschylus: Ag. 796; Eum. 256; Ch. 682

Sophocles: Ant. 9; El. 744; Ph. 207; O.T. 415, etc.

Euripides: Alc. 198; Hip. 403, 466; Ion. 957; Tro. 397;
I.T. 1049; I.A. 516, etc.

ῥύσιον is first used in the sense of deliverance; it then occurs twice in the idea of laying hold on sureties

ῥύσιον

315 Cho. ῥυσίων ἐπώνυμος

412 King. ῥυσίων ἐφάπεται

728 Dan. ῥυσίων ἐφάπτορες

Aeschylus: Ag. 535

Sophocles: O.C. 858; Ph. 959

Euripides: Not found

ἔννομος is used once as an epithet of justice, once of righteous people, finally as an attribute of mortals inhabiting or feeding on the land.

ἔννομος

384 Cho. δίκας . . . ἔννόμου

404 Cho. δσια δ' ἔννόμοις

565 Cho. οἱ γὰς τότε ἦσαν ἔννομοι

Aeschylus: Cho. 483

Sophocles: O.T. 322

Euripides: Ph. 1651

ὀρίζειν occurs in three senses - to take possession of, to mark out by the stars, and to skirt in passing.

ὀρίζειν

256 King ὀρίζομαι δὲ τήν . . . χθόνα

394 Cho. ὑπαστρον δέ τοι μῆχαρ ὀρίζομαι . . . φυγάν

547 Cho. γαῖαν . . . ὀρίζει

Aeschylus: Nowhere else

Sophocles: Tr. 754, 237; Ant. 452; Ph. 636

Euripides: Hec. 259, 801, 941; Ion. 295, 1222, 1459; Med. 433; Hel. 128, 1670; I.T. 969, 979

εὐτυκος appears literally as well built, then in the sense of ready with the infinitive, and finally ready as an attribute.

εὐτυκος

959 King εὐτύκους ναίειν δόμους

974 Cho. πᾶς τις ἐπείκειν νόγον ἄλλοθρόοις εὐτυκος

994 Dan. γλῶσσαν εὐτυκον

Aeschylus: Nowhere else

Sophocles: Not found

Euripides: Not found

βαθύς is an attribute of thought and of leap.

βαθύς

407 King βαθείας φροντίδος

796 Cho. βαθὺ πτώμα

956 Cho. βαθεῖα μηχανῇ

Aeschylus: Fro. 652; Sept. 593

Sophocles: Ai. 1200

Euripides: Andr. 637; Hip. 1139; Ph. 730; Rh. 796

παροίχεσθαι is strikingly different in the two occurrences -
to shrink and to perish.

παροίχεσθαι

452 King νείκους τοῦδ' ἐγὼ παροίχομαι

738 Cho. παροίχομαι δείματι

Aeschylus: Ag. 567

Sophocles: Not found

Euripides: Med. 995

II. PERSAE

The adjectives following recur in the same, or only slightly changed meaning, but not in the expression of the same ideas.

ἀμφοτερος

131 ἀμφοτέρως ---- αἶψα

491 ἀμφοτέρωθεν γὰρ ἦν τάδε

720 ἀμφοτέρωθεν διπλοῦν μέτρον

Aeschylus: Sup. 402; Eum. 480

Sophocles: Not found

Euripides: Not found

ἄνθρωπος

166 χρημάτων ἀνθρώπων

289 εὐνιδαί ---- ἀνθρώπων

298 ἄνθρωπον τάξιν

Aeschylus: Sup. 287

Sophocles: O.T. 1506; O.C. 939; Tr. 308

Euripides: Cyc. 306; Hel. 283, 808; Or. 786; Med. 435; Hec. 669

πολύανδρος

73 πολυάνδρου δ' Ἀσέως

533 Περσῶν ---- πολυάνδρων

898 τὰς εὐχτεάνους ---- πολυάνδρους

Aeschylus: Ag. 693

Sophocles: Not found

Euripides: Not found

παμμιγής

53 πάμμικτον ὄχλον

269 βέβηκα παμμιγῇ

903 παμμίκτων τ' ἐπικούρων

Aeschylus: Nowhere else

Sophocles: Not found

Euripides: Not found

The two following are repeated both in the same and in different ideas:

στυγνός

286 στυгнаί γ' Ἀθῆναι

472 ὃ στυγνὲ δαῖμον

976 στυγνὰς Ἀθάνας

990 στυγνὰ πρόκακα

Aeschylus: Pr. 886; Ag. 639

Sophocles: O.T. 613; O.C. 1149, 1173; Ant. 1126; Ai. 561;
El. 852, 918; Ph. 1137, 1348, 1390

Euripides: Alc. 777, Hip. 172, 290, 772; Tro. 126, 132; El.
176, 769, etc.

γεραιός

156 μήτηρ ἡ Ξέρξου γεραιά

264 ὅδε γε τις αἰὼν ἐφάνθη γεραιοῖς

682 Πέρσαι γεραιοί

832 ὃ γεραιὰ μήτηρ ἡ Ξέρξου

Aeschylus: Sup. 480; Ag. 710; Eum. 648

Sophocles: O.T. 9, 1009; O.C. 200, 1691, etc.

Euripides: Alc. 468, Med. 63; And. 559, etc.; H.F. 115, etc.;
El. 16, etc.

Nouns recurring in different ideas:

πληθος is used of the Persian host (40), of the fleet, both Greek and Persian, of things, of misfortunes, and of a selected number of the army.

πληθος

40--166--334--337--342--352--413--429--432--477--803

Aeschylus: Sup. 469

Sophocles: O.T. 122, 424, 541, 542; O.C. 66; Ai. 876; Ant.
586; Ph. 723

Euripides: Ph. 715; Sup. 355, 1129; Or. 908, 944, 1157; Hel.
401, etc.

The difference in the following is obvious.

ἔρκος

17 τὸ παλαιὸν κίσσιον ἔρκος

89 ἐχυροῖς ἔρκεσιν

349 ἀνδρῶν ---- ἔρκος

Aeschylus: Ag. 257, 1611

Sophocles: Al. 60, 1274; El. 838; Tr. 607, 615

Euripides: Med. 986; Herac, 441; El. 155; Bac. 958

Nouns recurring in different meanings

πέλανος refers twice to sacrificial oil; in 816 it means "reeking slaughter."

πέλανος

204 θῦσαι πέλανον

524 πέλανον ἐξ οἴκων ἐμῶν

816 πέλανος αἵματοσταγῆς

Aeschylus: Ag. 96; Cho. 92; Eum. 265

Sophocles: Not found

Euripides: Alc. 851; Or. 220; Ion. 226, 707; Tro. 1062;
Rh. 430

δχθος height, by the sea in 467; tomb in 647, 659

δχθος

467 ὕψηλδν δχθον ἔγχι πελαγίας ἀλός

647 φίλος δχθος

659 ἔλε' ἐπ' ἄκρον κόρυμβον δχθου

Aeschylus: Ag. 1161; Cho. 4

Sophocles: Tr. 524; Ph. 729

Euripides: Herac. 781; Sup. 655; I.T. 290, 961, 1098, etc.

λήγειν is used in the expression of three different ideas.

λήγειν

365 ἥλιος---- λήξη

705 κλαυμάτων λήξασα

831 λήξαι θεοβλαβοῦνθ'

Aeschylus: Sept. 956; Pr. 166, 342; Ag. 1534

Sophocles: O.T. 686; Al. 731; Ph. 638, 768, etc.

Euripides: Hip. 473; Med. 421, 615. Frequent

ἀνύτειν occurs once early in play and later five times in close succession in slightly different ideas.

ἀνύτειν

283 ὧς πάντα ---- ἦνυσαν

721 πῶς ---- στρατὸς ---- ἤνυσεν περᾶν;

726 οἶον ἤνυσεν κακόν

744 παῖς ---- τὰδ' ---- ἤνυσεν νέῃ θράσει

748 πολλὴν κέλευθον ἤνυσεν

766 τὸδ' ἔργον ἤνυσεν

Aeschylus: Pr. 700; Ag. 935, 1159; Cho. 858

Sophocles: Ant. 231, 805; O.C. 758; Tr. 319, 996; Frequent

Euripides: Ph. 463; Bac. 1100

The imperative 834 is answered in 850 by a repetition of the verb.

ὕπαντιάζειν

407 γλώσσης ῥόθος ὕπνντίαζε

834 ὕπαντίαζε παιδί

850 ὕπαντιάζειν παιδί

Aeschylus: Nowhere else

Sophocles: Not found

Euripides: Not found

τέγγειν(ff) means first, "stain with blood," second, "with tears" and finally "weep."

τέγγειν

317 ἔτεγγ', ---- πορφυρᾷ βαφῇ

540 τέγγουσ', ἄλγους μετέχουσαι

1065 τέγγομαί τοι

Aeschylus: Pr. 401, 1008

Sophocles: O.T. 1277; Ant. 531, 831; Al. 1209, Tr. 848;
Ph. 1456

Euripides: Sup. 979; Hip. 127, 854; Med. 864, 922; Ion. 117,
etc.

385 is really a quotation of 382, both of which are used in sense of "accomplish," "effect," while in 295 the meaning is simply "stand."

καθιστάναι

295 λέξον καταστάς

382 διάπλοον καθίστασαν

385 κρυφαῖον ἐκπλουν ---- καθίστατο

Aeschylus: Eum. 706
Sophocles: O.T. 10; O.C. 23, 356, etc.
Euripides: Sup. 352; Or. 892; Bac. 21; And. 635; H.F. 142,
etc.

ῥηγνύναι slightly changed from "tear," "rend," to "break forth,"
"rend."

ῥηγνύναι

199 πέπλους ῥήγνυσιν

433 κακῶν δὴ πέλαγος ἔρρωγεν

468 ῥήξας δὲ πέπλους

Aeschylus: Ag. 505; Pr. 369
Sophocles: O.T. 1076, 1280; Ant. 476, 786; Tr. 852, 919
Euripides: H.F. 994; Bac. 1130; Sup. 710; Hip. 1338; Herac.
835, etc.

II. SEPTEM

The following are repeated in the same meaning, but not in the expression of the same idea.

ἀνόσιος is used first by Eteocles of the boast of the enemy before the walls, then by the chorus of the enemy themselves. In 611 it is used again by Eteocles in making another point.

ἀνόσιος

551 ἀνοσίους κομπάσασιν

566 ἀνοσίων ἀνδρῶν

611 προφήτης, ἀνοσίοισι συμμιγείς ---- ἀνδράσιν

Aeschylus: Sup. 762

Sophocles: O.T. 353, 1289, 1360; O.C. 283, 946, 981; Ant. 1071, 1083

Euripides: Tro. 1316; Cyc. 348, 438; Med. 1305; Hip. 814; Hec. 852; Or. 374, etc.

όλοός in lyrics is an attribute of snow and of curses in families; later it is repeated in refrain.

όλοός

213 νιφάδος ---- όλοός

767 τὰ δ' όλοά ---- ού παρέρχεται

998 όλοά λέγειν

999 όλοά δ' όρᾶν

Aeschylus: Sup. 842; Fr. 553; Per. 962

Sophocles: El. 944; Tr. 846

Euripides: Hip. 883; And. 1211; Tro. 850; Or. 999

τόκος is frequent with proper names.

τόκος

372 Οἰδίπου τόκος

407 Ἀστακοῦ τόκον

504 Οἰνοπος τόκος

807 Οἰδίου τόκω

Aeschylus: Eum. 402

Sophocles: O.T. 26, 173; O.C. 69, 1315; Tr. 181; Ph. 614, 1230

Euripides: Cyc. 162; Hip. 10, 520, 553; H.F. 929; Sup. 647, 925; El. 626, 652, 658, 1108, 1128, etc.

πῶρος is used in line 2 in a general sense; in 599 in a proverb; and lastly in a phrase referring to the errand of Antigone and Ismene.

πῶρος

2 πῶρος ---- πόλεως

599 ἐν παντὶ πράγῃ δ' ἔσθ' ὁμιλίας κακῆς χάκιον οὐδέν

861 αἶδ' ἐπὶ πῶρος πικρὸν

Aeschylus: Sup. 233; Per. 248

Sophocles: O.C. 1153; Ai. 21, 347

Euripides: Not found

τρέϊν is repeated in different expressions of fear.

τρέϊν

397 οὐτιν' ἂν τρέσαιμ' ἐγώ

436 μὴ τρέσας μενεΐ;

790 νῦν δὲ τρέω μὴ

Aeschylus: Sup. 711, 729; Ag. 549; Eum. 426

Sophocles: O.C. 1419; 1737; Ant. 1042; El. 1240

Euripides: Ph. 1077; Herac. 248, 500, 558, 654, 715, etc.

ὄρθῳς emphasizes an etymological point in two different connections, 405 and 829. In 874 it emphasizes the verb.

ὄρθῳς

405 ὄρθῳς ---- ἐπώνυμον

829 ὄρθῳς κατ' ἐπωνυμίαν

874 'κ φρενὸς ὄρθῳς με λιγαίνειν

Aeschylus: Pr. 1000; Cho. 526; Eum. 294, 318

Sophocles: Tr. 827; Ph. 340

Euripides: Alc. 636; Hip. 94, 1170; Ion. 745, 1025; Or. 100, etc.

ἐπώνυμος points to the etymology of Zeus' title (9), of Parthenopaeas (536), of Polyneices in 658, turns the point of 405 back to

the enemy, and means "named for" in 135.

ἐπώνυμος

9 Ζεὺς ἀλεξητήριος ἐπώνυμος γένοιτ'

135 ἐπώνυμον Κάδμου πόλιν

405 σημ'---- τὸδε γένοιτ' ἂν ὀρθῶς ---- ἐπώνυμον

536 οὐτι παρθένων ἐπώνυμον

658 ἐπωνύμῳ δὲ κάρτα, Πολυνεΐκει λέγω,

Aeschylus: Pr. 302, 733, 850; Sup. 315, 252; Cho. 190; Eum. 90, 418, 692

Sophocles: O.T. 210; O.C. 65; 1321; A1. 430, 574

Euripides: Ion. 1555, 1577, 1594; Ph. 637, 1494; El. 1275; Or. 1008, 1646; I.T. 1454; Rh. 158

μεσημβρινός refers to the noises at midday and twice to the midday heat.

μεσημβρινός

381 λελιμμένος μεσημβριναῖς κλαγγαῖσιν

431 μεσημβρινοῖσι θάλπεσιν προσήκασεν

446 μεσημβρινοῖσι θάλπεσιν προσήκασεν

Aeschylus: Sup. 746; Pr. 722; Ag. 565

Sophocles: Not found

Euripides: Not found

References to different people in different phrases

The participle occurs as simple modifier (343), and in stereotyped phrases (485, 781, and 935) in references to Ares, to the enemy, to Oedipus and to the two brothers. In 967 the third person verb form is used by Antigone in lament.

μαίνεσθαι

343 μαινόμενος "Ἄρης

484 μαινομένα φρενί

781 μαινομένα κραδίᾳ

935 ξριδι μαινομένα

967 μαίνεται γόοισι φρήν.

Aeschylus: Sup. 562; Pr. 977; Ag. 1064

Sophocles: Ant. 135; A1. 81, 955; El. 879, 1153; Tr. 496, etc.

Euripides: Med. 432; Ph. 535; Cyc. 465; I.A. 42, 1251; etc.

The following are repeated in changed meaning.

A good sense followed by a neutral

λήμα

448 αἰθων τέτακται λήμα

616 οὐδὲ λήματος κάκη

706 λήματος ἐν τροαίᾳ χρονία

Aeschylus: Per. 55; Ag. 122

Sophocles: O.C. 877, 960; El. 1427

Euripides: Med. 348; Herac. 3, 199; Alc. 981; Bac. 1000;
Cyc. 596, etc.

ἄπιστος is used twice in the passive sense, followed by the active twice.

ἄπιστος

842 βουλαί δ' ἄπιστοι Λαίου

846 τόδ' εἰργάσαθ' ἄπιστον

876 φέλων ἄπιστοι καὶ κακῶν ἀτρυμάνες

1035 ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει

Aeschylus: Sup. 277; Pr. 832

Sophocles: Ai. 683; Ph. 868

Euripides: I.T. 1298, 1476, etc.; El. 350; Ion. 751, 1608;
Hec. 689; Hel. 1148

The figurative is followed by the literal in 486 and again in 502.

γείτων

289 γείτονες δὲ καρδίας

486 γείτονας πύλας ἔχων

502 πύλαισι γείτων

Aeschylus: Per. 67; Ag. 1004

Sophocles: Ai. 418; Tr. 215; O.C. 1525

Euripides: Cyc. 281, 599; Hec. 1143; H.F. 1097; Ion. 294;
I.T. 1256, 1491

Different figurative ideas

νωμῶν

3 ἐν πρύμνῃ πόλεως / οἶακα νωμῶν

25 ἐν ὧσι νωμῶν καὶ φρεσίν

542 Σφίγγ' ---- / γόμοις ἐνώμα

Aeschylus: Per. 321; Ag. 781; Cho. 285

Sophocles: O.T. 300, 468

Euripides: Ph. 1256, 1385

Figurative followed by literal repeated in different connections

φλέγειν

52 θυμὸς ἀνδρείῳ φλέγων

287 λόγους ἰκέσθαι καὶ φλέγειν χρεῖας ὑπο

388 φλέγονθ' ὑπ' ἀστροῖς οὐρανὸν τετυγμένον

433 φλέγει δὲ λαμπάς

513 διὰ χειρὸς βέλος φλέγων

Aeschylus: Per. 364, 504; Ag. 91, 308; Fr. 582

Sophocles: O.T. 192, 1695; O.C. 1466; Al. 196, 673, 1278

Euripides: Ph. 241, 251; Tro. 309

II. PROMETHEUS

The following rather colorless words occur an exceptional number of times in Prometheus.

ἐνταῦθα is twice used literally of a place, and twice of a point in a statement.

ἐνταῦθα

82--204--638--848

Aeschylus: Pers. 450; Ch. 891
Euripides: Med. 790; Hip. 38; Hec. 772, 1009; Or. 693; etc.
Sophocles: O.T. 1028; O.C. 91; Tr. 800, 1193; El. 380; Ph. 16; etc.

πλήν is used as a preposition and as an adverb with or without another particle.

πλήν

49--50--63--234--258--519--770--914

Sophocles: Ph. 447; 537; C.T. 1415; O.C. 76; Ant. 144:
Frequent
Aeschylus: Ag. 166, 553, 633; Eum. 125, 737; Cho. 172
Euripides: El. 752, etc.; Cyc. 594

καίτοι adds to the argumentative tone in the two lines in which it is spoken by Prometheus. In Io's statement it is colorless.

καίτοι

101 Pro. καίτοι τί φημι;

439 Pro. καίτοι ---- τίς ἄλλος ἢ 'γώ

642 Io. καίτοι καὶ λέγουσ' ὀδύρομαι

Sophocles: Frequent
Aeschylus: Eum. 848
Euripides: Cyc. 480; Med. 187, 199, 1049

οὐχουν introduces three questions.

οὐχουν

52--377--616

Aeschylus: Eum. 725; Sup. 300
Sophocles: O.T. 565; Ph. 872, 907, 1389. Frequent
Euripides: No data

πλέως recurs with no connecting thought.

πλέως

42--696--953

Aeschylus: Pers. 603
Sophocles: Ant. 721; O.C. 1162; El. 607; Ph. 39, 1074
Euripides: Bac. 449, 456; Cyc. 216, 503, 556; Herac. 473;
El. 25

Seven adjectives recur in the same meaning but in the expression of a different idea. In the following the change in idea is obvious without comment.

ἀσθενής

514 Pro. τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ

517 Cho. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;

1011 Her. ἀσθενεῖ σοφίσματι

Aeschylus: Nowhere else
Sophocles: O.C. 1033
Euripides: Cyc. 432; Med. 739; Sup. 188, 433; H.F. 228; Ion. 593; El. 39, 236, 352; etc.

ἄσμενος

23 Heph. ἄσμένῳ δέ σοι

397 Oc. τετρασκελὴς οἶνός ἄσμενος δέ ----

728 Pro. (adverb) σ' ὀδηγήσουσι καὶ μάλ' ἄσμένως

Aeschylus: Pers. 736
Sophocles: Tr. 18, 755; Ph. 271
Euripides: Med. 924, 1003; H.F. 524, 621; Ion. 1437; Tro. 21, 1264; I.A. 360, 644; etc.

γηγενής

353 Pro. τὸν γηγενῆ τε Κιλικίων οἰκήτορα

567 Io. εἰδῶλον Ἄργου γηγενοῦς

677 Pro. βουκόλος δὲ γηγενής

Aeschylus: Sup. 250
Sophocles: Tr. 1058
Euripides: Cyc. 5; H.F. 4; Ion. 20; Bac. 26, 996, 1025; I.A. 259; etc.

ἐλαφρός

125 Pro. ἐλαφραίς / πτερύγων βίπαϊς

265 Pro. ἐλαφρὸν ---- παραινεῖν νοουθετεῖν τε

281 Cho. ἐλαφρῷ ποδὶ

Aeschylus: Nowhere else

Sophocles: Not found

Euripides: Bac. 851

οὐράνιος

165 Cho. δάμναται οὐρανίαν γένναν

429 Cho. οὐράνιον τε πόλον (of Atlas)

1049 Pro. τῶν τ' οὐρανίων ἄστρων (of the destruction of the heavens)

Aeschylus: Ag. 90; Sup. 808; Pers. 573

Sophocles: O.T. 301; O.C. 681; Ant. 944; Ph. 1413

Euripides: Alc. 230, 244; Hec. 1100; Med. 144; Tro. 519, 1078, 1088

πεδάρσιος

271 Pro. πέτραις πεδαρσίοις

710 Pro. οἱ ---- πεδάρσιοι ναίουσ'

916 Pro. πρὸς ταῦτά νυν ---- καθήσθω τοῖς πεδαρσίοις κτύποις

Aeschylus: Cho. 846

Sophocles: Not found

Euripides: Not found

τραχύς

35 Heph. τραχὺς ὅστις ἂν νέον κρατῇ

187 Pro. τραχὺς ---- Ζεὺς

313 Oc. τραχεῖς καὶ τεθηγμένους λόγους ῥίψεις

326 Oc. τραχὺς μόναρχος

726 Pro. τραχεῖα ---- Σαλμυδησσία γνάθος

1048 Pro. τραχεῖ βοθίῳ

Aeschylus: Ag. 1421; Sept. 1044

Sophocles: Not found

Euripides: Med. 447

The following nouns are used in the same sense, but applied to a different person or situation.

μορφῇ is used of appearance, of mortals, of the earth being one form, many names, of dreams, and of Io's brute form.

μορφῇ

21 Heph. μορφὴν βροτῶν

78 Heph. ὁμοία μορφῇ γλώσσά σου γηρύεται

212 Pro. Γαῖα, πολλῶν ὀνομάτων μορφὴ μία

449 Pro. δνειράτων ἀλίγκιοι μορφαῖσι

644 Io. διαφθορὰν / μορφῆς

673 Io. εὐθὺς δὲ μορφῇ καὶ φρένες διάστοροφοι

Aeschylus: Eum. 193; Sup. 496

Sophocles: Ph. 127; O.T. 143; O.C. 578; Tr. 10, 699; El. 199, 1159

Euripides: Alc. 1063; Hec. 1266, 1272; I.T. 292; Ph. 162; etc.

γνάθος is used of Prometheus' bonds; in the figure of the devouring fire; and of the jaws of Salmudessos.

γνάθος

64 Might ἄδαμαντίνου νῦν σφηνὸς ---- γνάθον

370 Pro. ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις

726 Pro. τραχεῖα ---- Σαλμυδησσία γνάθος

Aeschylus: Cho. 280, 325

Euripides: Alc. 492, 494; Cyc. 92, etc. See Cyclops.

Sophocles: Not found

διδάσκαλος is applied to fire, to a person and to experience.

διδάσκαλος

110 Pro. πυρὸς /----- ἡ διδάσκαλος τέχνης

324 Oc. ἔμοιγε χρώμενος δεδασκάλῳ

375 Pro. ἔμοῦ διδασκάλου

393 Oc. συμφορὰ διδάσκαλος

Aeschylus: Eum. 279; 584; Sept. 573

Sophocles: Ph. 388

Euripides: Med. 1203; And. 684, 946; Sup. 771; Tro. 652; Bac. 345

After two prepositional phrases equivalent to an adjective, the simple noun ἡδονή occurs almost in the sense of favor.

ἡδονή

263 Cho. οὐτ' ἔμοι ---- καθ' ἡδονὴν σοί τ' ἄλλος

494 Pro. δαίμοσιν πρὸς ἡδονήν

631 Cho. μοῖραν δ' ἡδονῆς κάμοι πόρε

Aeschylus: Sup. 1008; Pers. 841

Sophocles: Frequent. Ant. 648; O.C. 780; El. 1153, 891

Euripides: Frequent. Or. 1182; Ph. 21; Med. 771, 1142; Hip. 382, 495, 1302; etc.

σόφισμα in the sense of device is applied to number and to a means of escape. Lastly it is a general term for wisdom.

σόφισμα

459 Pro. ἀριθμόν, ἔξοχον σοφισμάτων

470 Pro. οὐκ ἔχω σόφισμ' ὀτψ

1011 Her. ἀσθενεῖ σοφίσματι

Aeschylus: Nowhere else

Sophocles: Ph. 14

Euripides: Hec. 258; Ph. 65, 871, 1408; Bac. 30, 489; I.T. 380, 1031; I.A. 444

ἄντρον is used of the abode of the Ocean nymphs, of Oceanus himself, of Typhon, and lastly of ants that live in sunless recesses.

ἄντρον

133--303--354--453

Aeschylus: Eum. 193

Sophocles: Ph. 27, 1263; Ai. 413; Ant. 983; O.T. 477; O.C. 1571

Euripides: Frequent in Cyclops and Ion required by subject

αἰθήρ is used in various references by Prometheus, the Chorus, and Oceanus to the upper air.

αἰθήρ

88--125--282--396--1044--1088--1092

Aeschylus: Sup. 608, 792; Sept. 155; Pers. 365; Ag. 6; Eum. 373

Sophocles: O.T. 867; O.C. 1456, 1471; Ant. 415, 426; Ai. 1192; Ph. 1092

Euripides: Hec. 334; Or. 275, 322; Med. 830, 1297; I.T. 29

δάμαρ is applied to Hesione, to umō, and to Io.

δάμαρ

460--767--834

Aeschylus: Nowhere else
Sophocles: O.T. 930; Ant. 973, 1181; El. 663; Tr. 406, 428,
650, 1224
Euripides: Alc. 46, 227, 296; Hec. 493; Or. 361, 370, 669;
etc. Frequent

ῥέος is used of streams of tears in 400, then twice with names of rivers.

ῥέος

401 Cho. ἀπ' ὅσων ῥαδινῶν λειβομένα ῥέος

676 -- 812 with proper names

Aeschylus: Ag. 901
Sophocles: Not found
Euripides: Not found

τέρας is used of the Typhon, of prophetic oaks, and of the destroyer of Zeus.

τέρας

354 Pro. δαίον τέρας ἑκατογκάρανον

832 Pro. τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες

921 Pro. δυσμαχώτατον τέρας

Aeschylus: Ch. 548; Sup. 570
Sophocles: El. 497, 1317; Tr. 1098, 1131; Ant. 375
Euripides: Hip. 1214; Tro. 435; El. 722; I.T. 1248; Ph. 806,
1024, 1189

χόλος is used always with reference to the wrath of divinities, but not in repetitions of the same idea.

χόλος

29 Heph. θεός θεῶν γὰρ οὐχ ὑποτήσσων χόλον

201 Pro. ἤρξαντο δαίμονες χόλου

315 Oc. Ζεύς, ὥστε σοι τὸν νῦν ὄχλον

372 Pro. τοιόνδε τυφῶς ἐξαναζέσει χόλον

378 Pro. Διδὸς φρόνημα λωπήση χόλου

Aeschylus: Nowhere else
Sophocles: Ai. 41, 744; El. 176; Ph. 328; Tr. 269
Euripides: Med. 99; etc. See Medea.

The following verbs are used in slightly differing senses. The first expresses the ideas of losing, being far, and lacking.

ἐλλείπειν

343 Pro. προθυμίας γὰρ οὐδὲν ἐλλείπεις

961 Pro. πολλοῦ γε καὶ τοῦ παντός ἐλλείπω

1056 Her. τί γὰρ ἐλλείπει μὴ παρακαίειν

Aeschylus: Sept. 10

Sophocles: Ant. 584; Ai. 1379; El. 736; Tr. 90

Euripides: El. 609

The meaning of εἰλίσσειν is whirl in three passages, but the ideas are different.

εἰλίσσειν

138 Pro. τοῦ---εἰλισσομένου

1085 Pro. στρόμβοι δὲ κόνιν εἰλίσσουσι

1092 Pro. αἰθήρ κοινὸν φάος εἰλίσσων

Aeschylus: Nowhere else

Sophocles: Ant. 231; El. 746; Ai. 357

Euripides: Or. 171, 444; Tro. 116; El. 437; Ph. 3, 234, 1177; etc.

λωφᾶν in the sense of ease, cease is applied to Prometheus' bonds, to Zeus' anger, and to Zeus' desire.

λωφᾶν

27 Heph. ὁ λωφήσων γὰρ οὐ πέφυκέ πω

378 Pro. Διδὸς φρόνημα λωφήσῃ χόλου

654 Io. Δῖον ὄμμα λωφήσῃ πόθου

Aeschylus: Nowhere else

Sophocles: Ai. 61

Euripides: Not found

πλανᾶν is used first of pain that goes from one to another. It is then used figuratively of wandering in the mind, and literally of Io's wanderings.

πλανᾶν

277 Pro. πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονή

473 Cho. ἀποσφαλῆς φρενῶν πλανᾷ

565 Io. ἡ μογερά πεπλάνημαι

572 Io. πλανᾷ τε νῆστιν ἀνὰ τῶν παραλίαν ψάμμαν

Aeschylus: Nowhere else

Sophocles: O.C. 304, 316, 347

Euripides: Hel. 598; El. 384, 1253; Ph. 416

II. CHOEPHOROE

ἀνοίμωκτος is repeated in references to Agamemnon but not in the same phrase.

ἀνοίμωκτος

433 ἀνοίμωκτον ἄνδρα θάψαι

511 τῆς ἀνοιμώκτου τύχης

Sophocles: Adverb in A1. 1227

Euripides:

λυγρός of Electra and of favors due the dead

λυγρός

17 ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ

835 χάριτας ὀργᾶς λυγρᾶς

Sophocles: O.T. 185; Ant. 823; Ph. 1424; A1. 317, 506, 1210

Euripides: Med. 399; Sup. 70; H.F. 649, 991, 1376; Tro. 755;
Hel. 705; Ph. 1420, 1497; I.A. 1618

σκοτεινός of the Furies and of night

σκοτεινός

285 τὸ γὰρ σκοτεινὸν ---- βέλος

661 νυκτὸς ἔρμ' ---- σκοτεινόν

Sophocles: O.T. 1326

Euripides: Alc. 385; Ph. 276; Bac. 611; H.F. 641; Sup. 324,
325

ἀναφέρειν first to pour forth, and second to bear

ἀναφέρειν

447 ἀνέφερον λίβη

841 τόδ' ἀμφέρειν

Sophocles: Not found

Euripides: Ion. 543, 827; I.T. 23, 390; Hel. 713; Ph. 1732;
Or. 76, 432, 597; Bac. 29

ἀποφθεῖρειν first refers to the destruction of the children of Agamemnon and is repeated two lines later of the young of the

eagle to which Agamemnon was compared above.

ἀποφθεΐρειν

256 νεοσσοὺς τοῦσδ' ἀποφθεΐρας

258 αἶετοῦ γένεθλ' ἀποφθεΐρας

Sophocles: Not found

Euripides: Sup. 1106; Tro. 508; H.F. 1290

ἐξαυδᾶσθαι is repeated in a different idea.

ἐξαυδᾶσθαι

151 παῖᾱνα ---- ἐξαυδῶμενος

272 ἄτας ---- ἐξαυδῶμενος

Sophocles: Ph. 1244

Euripides: Hip. 590, 1239; Hec. 184; Sup. 143; I.T. 181, 1162; Ph. 1249

καρανοῦν --bring to a head--almost = do in 705

καρανοῦν

528 καρανοῦνται λόγος

705 τοιόνδε πρᾶγμα μὴ καρανῶσαι

Sophocles: Not found

Euripides:

πιέζειν different idea--same meaning

πιέζειν

250 νηστις πιέζει λιμός

301 πιέζει χρημάτων ἄχηνία

Sophocles: Not found

Euripides: Alc. 894; Sup. 249; Hip. 637

The particle εἶεν is used in ideas having no connection.

εἶεν

657 εἶεν, ἀκούω

719 εἶεν ---- δμῳίδες οἴκων

Sophocles: El. 534

Euripides: Med. 386

II. THE EUMENIDES

The phrase τὸ μὴ ᾿δикеῖν recurs as follows in slightly varying ideas:

τὸ μὴ ᾿δикеῖν

85 ἄναξ Ἀπολλων, οἶσθα μὲν τὸ μὴ ᾿δикеῖν

691 φόβος ---- τὸ μὴ ᾿δикеῖν

749 τὸ μὴ ᾿δикеῖν σέβοντες ἐν διαιρέσει

Aeschylus: Nowhere else this phrase

Sophocles: This phrase not found

Euripides: This phrase not found

αἰανής is used three times as an attribute of night, or of the blight caused by the Furies. In 572 and 672 the ideas are different.

αἰανής

416 Νυκτὸς αἰανῆς τέκνα

479 ἄφερτος αἰανῆς νόσος

572 ἐς τὸν αἰαντὴ χρόνον

672 αἰανῶς μένοι

942 ἄκαρπος αἰανῆς ἐφερπέτω νόσος

Aeschylus: Pers. 636, 941

Sophocles: Ai. 672; El. 496, 506

Euripides:

ἄμοφος is used of Orestes twice in a close succession and 200 lines later it is applied to Athena.

ἄμοφος

413 ἄμοφον ὄντα

475 ἄμοφον ὄντα

678 πῶς τιθεῖσ' ἄμοφος ὤ;

Aeschylus: Nowhere else

Sophocles: Not found
Euripides:

The two verbs following are used in the expression of similar ideas under different circumstances.

εὐθενεῖν

895 ὥς μή τιν' οἶκον εὐθενεῖν

908 καρπὸν τε γαῖας ---- εὐθενοῦντα

943 μῆλα τ' εὐθενοῦντα

Aeschylus: Nowhere else
Sophocles: Not found
Euripides:

ἐφέρπειν

314 οὐτις ἐφέρπει μῆνις ἄφ' ἡμῶν

500 οὐδὲ ---- ἐφέρψει κότος

942 ἐφερπέτω νόσος

Aeschylus: Nowhere else
Sophocles: Not found
Euripides: Alc. 269

θεσμός is used by the Chorus, Athena and Apollo generally of law handed down (391), but also of specific commands (681).

θεσμός

391 θεσμὸν τὸν μοιρόκραντον

484 θεσμὸν τὸν εἰς ἅπαντ' ---- χρόνον

571 μαθεῖν θεσμοὺς ἑμοῦς

615 τόνδ' Ἀθηναίης μέγαν θεσμὸν

681 κλυοίτ' ἄν ἤδη θεσμόν

Aeschylus: Sup. 1035; Ag. 304
Sophocles: Ant. 799, 801; Ai. 1104; Tr. 682
Euripides: Hel. 866

λάχος means place in a series, destiny and portion in the following lines.

λάχος

5 ἐν δὲ τῷ τρίτῳ λάχει

310 λάχῃ τῇ κατ' ἀνθρώπους

- 334 τοῦτο γὰρ λάχος ---- Μοῖρα
 349 λάχη τάδ' ἐφ' ἄμιν ἐκράνθη
 386 ἄτιμ' ἀτίετα ---- λάχη θεῶν
 400 χρημάτων λάχος μέγα

Aeschylus: Cho. 360
 Sophocles: Ant. 1303
 Euripides:

The following recur in different ideas:

ἀφαιρεῖν

- 325 τοῦδ' ἀφαιρόμενος πτώκα
 360 σπευδομένα δ' ἀφελεῖν τινὰ τάσδε μερίμνας
 444 ἐκ ---- τῶν σῶν ἐπῶν μέκην' ἀφαιρήσω

Aeschylus: Sup. 932; Pers. 428; Sept. 777; Ag. 1576; Cho. 962
 Sophocles: O.T. 1522; Al. 100; Ph. 376, 933, 1300
 Euripides: Med. 456; Hip. 1207; El. 928; Tro. 486, 1146; etc.

τιμαλφεῖν

- 15 αὐτὸν κάρτα τιμαλφεῖ λεώς,
 626 διοςδότοις σκήπτροισι τιμαλφοῦμενον
 807 ἔδρας τε καὶ κευθμῶνας ---- τιμαλφογμένας

Aeschylus: Ag. 922
 Sophocles: Not found
 Euripides:

οἰκεῖν

- 194 λέοντος ἄντρον ---- οἰκεῖν τοιαύτας
 654 ἐν Ἀργεὶ δώματ' οἰκήσει πατρός
 758 Ἀργεῖος ἀνὴρ αὖτις ἐντι χρήμασιν οἰκεῖ
 838 ἐμὲ ---- κατὰ τε γᾶς οἰκεῖν
 871 ἐμὲ ---- κατὰ τε γᾶς οἰκεῖν

Aeschylus: Ag. 1234; Sup. 961; Pr. 715, 806
 Sophocles: O.T. 414, 990; O.C. 1535
 Euripides: I.A. 1507, 1098; El. 386; Ion. 314; Herac. 602;
 Hip. 486; etc.

The adverb κάτω and the relative adverb ὅθεν are repeated more frequently than in other plays of Aeschylus.

κάτω

267 ζῶντα σὺ ἀπάξομαι κάτω

650 ἄνω τε καὶ κάτω στρέφων

1023 ἐς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους

Aeschylus: Sup. 597; Pers. 839; Pr. 74; Ag. 871; Cho. 123

Sophocles: Ant. 75, 527, 197; Al. 660, 865; O.T. 986; O.C. 1563

Euripides: Alc. 14, 851, 382, 393, etc.; Hec. 49, 414; etc.

ᾄδεν

103 ὁρᾷτε πληγὰς τάσδε καρδιάς ᾄδεν

216 ᾄδεν βροτοῖσι γίγνεται τὰ φίλτατα

932 οὐκ οἶδεν ᾄδεν πληγαὶ βιότου

Aeschylus: Sup. 15; Pr. 644; Pers. 822

Sophocles: O.T. 1498; O.C. 1227; El. 11; Tr. 660, 701; Ph. 704

Euripides: Ph. 27

